

higher nature ; it cannot be regarded as virtuous, because it is destitute of one essential moral quality. It is only when we are kind to the lower animals from a higher principle, and exercise benevolence towards mankind, *because this is right*, that our love becomes morally commendable.

Taking this principle along with us, we see how it is perfectly possible that there may be numerous good wishes, and fervent benevolent desires, in which there is no virtue, but rather much sin. There may be much evil in ill-regulated benevolent desires and volitions. Neither the existence nor the fervour of such desires can prove the mind in which they exist to be in a morally right condition. The most wicked of men have not been without their feelings of kindness; some of them have shown their wickedness in the nature and character of their generosity. These feelings, and the corresponding actions, can become morally commendable only when cherished or done *because they are right*.

In summing up the truth which we have gained, it appears that God, the Governor, has given to every responsible agent a transcript of his own nature, first, in a power of will, which we hold to be as free as it is possible for it to be in any intelligible sense of the term; and, secondly, and alongside of this free will, a fixed law for the guidance of the will. Freedom and law are thus the fundamental charters of this kingdom of mind. The mind is virtuous when the two are in union, when the free will is moving in accordance with the fixed law. The mind is criminal when the free will is unfaithful to her partner and husband, the law. There begin from that instant that schism, those family dissensions, if we may so speak, which do so distract the soul. And from these inward contests there can be no escape by means of a lawful divorce. That fixed law still holds forth its claims, and stands by its rights, which it will not, and cannot

forego, nor even lower by a single iota. Hence
that internal
dissension which rages in the breasts of all
whose will has
rebelled against the law of their nature, that is,
the law of God
—a schism which, but for Divine interposition,
must exist for
ever, it being impossible for the distracted
parties either to
separate on the one hand, or cordially to unite on
the other.

The morally good, then, cannot exist without the
presence both
of righteousness and benevolence or love. There
is benevolence